

# The Passing Throng.

By JOHN E. BRUCE.

If we wait long enough for the truth it will come jogging along even though its pace be slow.

In an address delivered by Bishop Henry C. Potter of New York at St. Pauls church, New Haven, Conn., a short time ago that learned and able prelate discussing the Chinese troubles said: "If I were to take a brief in any court in christendom for one side or the other, I should take the brief for China. And there can be no doubt as to which side was responsible for the beginning of the cause in the recent troubles. \* \* \* Professing Christian engineers, bankers, merchants and men who had commercial interests at stake in China, are responsible for what has happened. Not all of them have been of one nation, not all English speaking men, nothing could have been more brutal than the policies of Christian nations dealing with these pagan people. We have trampled under foot everything that the Chinese deem most sacred."

This is the naked truth, stripped of all verbiage, sentimentalism and humbug a confession of the guilt of the so-called Christian missionaries and fore handed speculators out of all the nations of Europe including America who like vultures have swooped down upon the Chinese in their own country and like thieves have looted China after the manner of the most expert European and American burglars. If this is the teaching of western civilization and western Christianity, good Lord deliver us. The Bishops righteous denunciation of the shameless acts of professing Christians in China in destroying property, in stealing valuables, in decorating the places held sacred by these so called pagans is indeed a sad reflection upon the quality of European civilization and Christianity. Intelligent Chinamen like Mr. Wu, can have only contempt and loathing for a civilization and a religion which professes one thing and practices another.

It is indeed refreshing to note that the American conscience is becoming aroused to the enormity and gravity of the iniquities which disgrace its name and belittle its manhood in far off China. It augurs well for another class of unfortunates who have in this country of ours long been the victims of this same civilization and religion. I will not call it Christianity, which is the proudest boast of the pushing, pernicious white man of America. Some day, perhaps, before the end of the present century, an indignant white Bishop, like good Bishop Potter will rise up and denounce the shameful and cowardly treatment accorded the Negro by his white fellow-citizens and show them what rank demagogues and hypocrites—whited sepulchres some of them are. The Churchmen, the official organ or one of the official organs of the great Episcopal Church in America, reinforces Bishop Potter's strong utterances in the following plain and meaningful Saxon: "So vile is the behavior of representatives of Christian nations that we cannot befall these columns by repeating or describing or even naming them. We care not then how this infernal state of things began, we care not one straw who is responsible for the beginning of the trouble,

Those white skinned demons ought to be recalled from which they have defiled with more than blood. The behavior of the Christian powers in China is the blackest blot that has been cast upon the Christian name in many a generation, and unless we are prepared to renounce, denounce and punish these white men's crimes, in the name and truth let us stop prating of the white man's burden which we are manifestly not worthy to bear.

Surely we are on the threshold of the millenium—the boldness of this editorial utterance signalizes, let us hope the beginning of the period of truth telling by white American journals, secular and religious which have heretofore conveniently and for obvious reasons failed or refused to discuss questions of the magnitude and importance of the Chinese question and of the Negro question—so called—except in a vague and meaningless way. But even this editorial utterance conceals as it admits, more than it reveals and we are left to draw upon our imagination for the details of the horrible crimes committed by these "white skinned demons," some of whom of course are Americans. What a terrible arraignment of the "superior race?" But why and how superior? because it has the strength of a giant and the instinct of a barbarian does the possession of these qualities constitute superiority? or the ability to brow beat and defraud and plunder. "Loot" I believe is the correct word these helpless Chinamen, or to destroy their sacred temples of worship and cast lots among themselves for the treasure found in them? or to turn the Imperial Palace into a theatre and caricature their religious customs and habits. Do these things show the superiority of the "superior race?" When a man like Bishop Potter and a religious newspaper like the Churchman condemn the practices of these "superior people" in such strong and bitter terms it is very clear that their deeds in the Orient have been so disgraceful, inhuman and brutal that they oeggar description.

If all the sickening and horrible details of the work of the powers in China were fully known it is not unlikely that civilized and christianized humanity the world over whose representatives there have disgraced their civilization and religion, would hang its head in shame. The other half of the truth would come trotting along perhaps before the powers will have finished casting lots to decide how much of China each of them shall steal to indemnify them for losses sustained in a cowardly conflict with this ancient people which they, the powers precipitated with malign purposes and for commercial advantage.

Adverting again to the slanderous and libelous animadversions of that unfortunate and lonesome creature, W. H. Thomas, comments on whose book fill two and a half pages in the current issue of the Literary Digest. I wish to call attention to the reasoning employed by the alleged Negro, in condemnation of the mental capacity of his (?) race. He says "The Negro has all the physical endowments of intellect, but he has a mind that never

thinks in complex terms, etc., etc." If this reasoning is logical and Mr. Thomas insists that he is a Negro—he has manifestly outclassed himself. If he is a Negro with all the physical endowment etc., he has succeeded in describing himself as well as other Negroes. Mr. Thomas' book is a forcible reminder of the old saw that the fool killer is still on earth. I observe that the Southern newspapers like the Richmond Times, News and Courier and other rank democratic sheets, are devoting not a little space to these outgivings and lauding the author of them as fulsomely as though he was a six-legged gorilla, something wonderful to contemplate. The men who edit these journals as well as those who read and approve their editorial policy would hang Mr. Tomas, the traitor, as high as he deserves to be hung if he presumed upon their favorable reception of his latest infamy to get into their social class. Now that he has told the white man all he thinks he knows about the Negro (and it isn't much) the white man will bunch him with all who wear "the shadowed livery of the burnished sun" and call him a "literary nigger" with as muchunction as of yore. Self respecting Negroes can only treat him with the contempt and loathing with which they would treat any biped that fouls its own nest, or any coward who would attempt the life of a woman who gave him suck. The book is not worthy of serious reflection or consideration. The author has succeeded merely in demonstrating to white people, who will buy the book and read it eagerly because some of them will want to believe its slanders against the Negro—to what low depths on claiming to be of race can descend when chasing notoriety and cash. His notoriety will last longer than the cash paid for his brutal attack upon a helpless and defenseless and patient race. I do not forget Olive Schreiner's characterization of the Negroes (?) of Thomas' stamp and I will not repeat it here though it is very apropos.

The New York Sun and several other newspapers of more or less prominence (and the more obscure the sheet the longer the editorial) have taken Mr. Wu, the Chinese Minister, to task for commenting on the attitude of General Otis, in re Chinese exclusion act upon which he based his declinative to accept the hospitality of a Rochester organization of which General Otis was the guest of honor. After reading Mr. Wu a lecture on the oratorical and chirographical limitations of Foreign Ambassadors in so far as the policies of the governments to which they are accredited are concerned, some of these statesmen journalists remark, parenthetically that the Minister was indiscreet in alluding to the race question as he did in the Cleveland Leader interview (which by the way did not receive as wide publicity as some other interviews which have come under my observation during the past thirty years and which were not half so interesting, instructive, truthful and readable.) None of these great journals of news and opinion were at one with the Minister in the thought that the solution of the problem is to be found in intermarriage. I cannot say that I am in agreement with that idea myself, but I believe in every man and every woman marrying whom they please if it pleases them to marry whom they please.

Some republican journals, notably the Albany Evening Journal, undertakes to say and without any very ac-

curate knowledge as to the sentiments of the Negroes on the subject of miscegenation how they feel thereon, etc., etc., using the following diplomatic language to express its opinion of miscegenation, "Then he (Mr. Wu) discussed in an interview for publication so delicate a question as the American race question, and made the preposterous suggestion that it could be solved by miscegenation. This view may be correct from the Chinese standpoint but in this country the intelligence of both races would condemn it without qualification." This is a whole mouthful of very vigorous English but they facts? I am not favoring miscegenation, I don't believe in it and want none of it, but I do believe in freedom in its largest and broadest sense when it does not trench upon prejudice the rights and freedoms of others. I think I am able to read between the lines of this editorial in republican newspaper quite as much as appears in cold type. American white women are united in marriage to Indians, Chinese, Jews, Irishmen, Japanese, Scotchmen, Englishmen without (unds, Italians and tan colored Spaniards. Any Negro with education, culture and money enough to marry a white woman who wants either him or his money, (generally they want the money) has a perfect right to make such a contract if the other party is agreeable and it would be no more preposterous than some of the unholy alliances which are too common in South Carolina, between white men and colored women who the former are too cowardly to marry at Aiken, S. C., and numerous other points in that State the offspring of these unions take the names of the white fathers who seem to be proud of them, would it not be more honorable more manly for these white men to marry these Negro women than to lie with them as their mistresses? The white race at the South is fast going to seed and observing men of all races already see the beginning of the end though they do not talk on the subject as pointedly as sagacious Mr. Wu whose vision is reasonably clear and penetrating.

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